

BOSTON RECORDER.

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VOL. V.

SATURDAY MORNING, JULY 1, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.62 a year, if paid in one month.

London Missionary Register, Feb. 1820.
SURVEY OF THE
Misionary Stations
THROUGHOUT THE WORLD,
In their Geographical Order.
[Concluded from page 101.]

DANISH ISLANDS.
UNITED BRETHREN.—1732.

ST. CROIX.

Stations and Missionaries:
—Wied and Schaeffer.
—Lohman and Mueller.
—Sprecht and Sievers.
ST. THOMAS.
—Hoe, Spamer, & Peterson.
—Sander and Jung.
ST. JAN.

—Nielk and Goetz.

—Nielk and Goeckeler.

Brother James Light, one of the Missionaries of the United Brethren, writes from Irwin near Montego Bay, in the true spirit of a Christian—"The Methodists are coming round to these parts of Jamaica. Government encourages them. They hold their meetings in the Town [Falmouth], before and after the Church Service. Captains, Merchants, and Attorneys [of estates], are among the number of their hearers. We rejoice at it, and pray God to give them success. There is room for us all. The Lord blesses us by His gracious presence in our assemblies, and gives us proofs of His all-abounding mercy."

BAPTIST MISSIONARY SOCIETY.—1814.

Thomas Godden, Missionary.

Stations have been occupied, by the Society's Missionaries, both at Kingston and Spanish Town; but the death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coulart, have retarded the progress of the Mission: and we now regret to add, that very recent accounts report the death of Mr. Kitching, who was settled at Kingston. Mr. Godden, who reached the Island on the 9th of April, and settled at Spanish Town, is now, therefore, the only European Missionary of the Society in Jamaica.

These bereavements prove the greater exercise to the Faith of the Society; as there is not only the most pressing need of religious instruction among the Negroes, but the most eager desire on their part to obtain it. Such numbers had crowded to hear the Gospel, that it had been found necessary to provide some temporary accommodation to shelter them from the burning sun. The Society has, however, the advantage of much assistance from Native Preachers. To one of them, in particular, Moses Baker, a very honorable testimony is borne by his neighbor, Mr. Light, before mentioned, as having labored faithfully for thirty years, in the midst of calumnies and persecution.

BAHAMAS.

WESLEYAN MISSIONARY SOCIETY.—1788.

Stations and Missionaries:
New Providence—John Turtle.
Eleuthera—William Wilson.
Harbor Island—Roger Moore.
Abaco—John Davies (3d.)

A Missionary Society has been formed in aid of the General Fund.

The restrictions imposed by the Legislature upon religious assemblies, have greatly counteracted the usefulness of the Missionaries, and injured, for the time, the Societies. As one of those acts has, however, been disallowed by the Government at home, it may be hoped that the remaining restrictions will be speedily abolished. Members—Whites, 494; Blacks, 516.

BERMUDA.

WESLEYAN MISSIONARY SOCIETY.—1788.

William Sutcliffe, Missionary.
Members—Whites, 38; Blacks, 44.

NORTH-AMERICAN INDIANS.

MOSQUITOS.

These Indians inhabit a country of from 1000 to 1200 miles in extent, on the southern shores of the Bay of Honduras. They are strongly attached to the English. The King avows himself a Christian; and has promised his support to any efforts for the benefit of his country.

It was chiefly with a view to these Natives that the Church Missionary Society turned its attention to this quarter, on the invitation of the Chaplain of the British Settlement of Honduras, the Rev. John Armstrong, and under the encouragement of the Superintendent, Lieutenant-Colonel Arthur.

With a view to the ultimate benefit of the Natives, it became an object of main importance to second the wishes of Colonel Arthur, in promoting the moral and religious interests of the Settlement itself; in order to the concentration, there, of a measure of Christian Strength, which might efficaciously support such attempts as might be made for the conversion of the Native Tribes.

The Committee have accordingly obtained for the Settlement the acceptable services of the Rev. Joseph Ditcher, as Second Chaplain; with those of Mr. Robert Moore and Mrs. Moore as Schoolmaster and Schoolmistress, and of Mr. Henry Moore as a Printer.

The inhabitants of the Settlement have already given a pledge of their disposition to co-operate with the Society, by forming an Association in its aid, which has remitted the sum of 1000.

A manifest change is taking place in ma-

ny of the Black and Colored Inhabitants of the Settlement and its vicinity; and the Society has every reason to expect, that its wishes, with respect to exertions in behalf of the Aboriginal Natives, will, in due time, be accomplished.

CHEROKEES.

The Cherokees live chiefly on the borders of the States of Georgia and Tennessee. It is said that not more than 12,000 of them remain in these quarters. A late emigration to the Arkansas, westward of the Mississippi, carried off several thousands.

A Treaty has been concluded, between the Government of the United States and the Cherokee Nation, by which, after the cession of some lands to the States, an abundant territory is secured to the Nation. Of this land, a tract equal to twelve miles square is to be sold; the proceeds of which are to be vested as a permanent School Fund, to be expended, under the direction of the President of the United States, for the instruction of the Cherokee Children of the Mississippi. The Preamble recognises the wish of a majority of the Cherokees to remain on the land of their Fathers, and their favorable disposition toward civilization and improvement.

Three Missionary Stations have been formed among the Cherokees east of the Mississippi, and one among those who have passed to the west of that river.

SPRING PLACE.

About 120 miles north-west of Athens, in Georgia, and 35 miles east of the Missionary Settlement of Brainerd.

UNITED BRETHREN.—1801.

John Gambold, Married Missionary.

This Settlement was formed in April 1801, by the Brethren Steiner and Byham. They afterwards left it, on account of the sickness of themselves or of their families.

Brother Jacob Wohlfahrt, after laboring here several years, departed to his rest.

In October 1805, Brother John Gambold and his wife entered on the Mission; and have continued it to the present time, the Station not having been given up, as we by mistake intimated in the last "Survey." They have labored here with holy diligence and zeal. Five Youths educated by him are now in the Foreign Mission School of the Board of Missions, with the Missionaries of which Society at Brainerd they maintain a pleasant and affectionate intercourse.

Under discouragement from the small measure of success among the Adults of the Cherokee Nation, Mr. Gambold is animated with hope respecting these Youths.

"Thirteen years" he writes "have we labored, prayed, and wept; having no other prospect before us, than that our Scholars would relapse into Heathenism: but now there are already five of them in an Institution, where they may not only be instructed in Christian Principles and Practice, but formed, through the grace of our Saviour, into Evangelists among their own Nation."

BRAINERD.

Being the Station first called Chickamauga, but now called Brainerd in memory of the distinguished Missionary of that name—situated in the district of Chickamauga, and on the creek so called; the water of which, from the winding of the Tennessee and Mississippi, runs 2000 miles before it reaches the Gulf of Mexico; though Brainerd is but about a fourth of that distance, in a direct line, north of the Gulf.

AMERICAN BOARD OF MISSIONS.—1818.

Ard Hoyt, Daniel S. Butrick, William Chamberlain, Missionaries.

In January 1817, the Rev. Cyrus Kingsbury selected this Station, and made preparations for an establishment. He was joined—in March 1817, by Mr. Moody Hall, and Mr. Loring S. Williams, with their wives—in Jan. 1818, by the Rev. Ard Hoyt and his family, and the Rev. Daniel S. Butrick—and, in March 1818, by the Rev. William Chamberlain. Mr. Kingsbury, Mr. and Mrs. Williams, and Mr. and Mrs. Hall, have since removed to other stations.

Mr. Abijah Conger, with his family, has joined the Mission, in order to take charge of the plantation, & otherwise to assist in its concerns. Others have offered themselves as teachers, artisans, and assistants, in different parts of the work. The establishment is enlarged, and preparations are making to erect mills, both for sawing and grinding.

About 50 acres of land are under cultivation. About 80 Cherokee Youths and Children, male and female, are supported and instructed; and the number is increasing. In compliance with the earnest desire of the Cherokees, Local Schools, as branches of the Mission, are to be established, as fast as practicable, in the most eligible places. Two schools are lately commenced at Creek-path and Fort Armstrong. The Communicants consist of thirteen exemplary converts, beside the Whites. There is regular preaching at the Mission House; and, occasionally, in different places among the Cherokees.

TALLONY.

About 60 miles south-east of Brainerd.

AMERICAN BOARD OF MISSIONS.—1819.

Moody Hall, Missionary.

Mr. Hall has removed hither, with his family, from Brainerd, in order to take charge of a Local School.

ARKANSAW.

A country bordering on the river of that name, west of the Mississippi.

AMERICAN BOARD OF MISSIONS.

A. Finney, Cephas Washburn, Missionaries.

Messrs. F. and W. have been appointed to commence a Mission among the Cherokees

who have emigrated to the territory assigned to them on the Arkansas River. They will be joined by some associates, without delay.

A part of the Cherokee Nation live in what are called the Valley Towns, contiguous to North Carolina. The country

is said to be healthy and fertile. A plan

has been suggested to the American Baptist Board of Missions, to establish a Mission among them, to consist of a Missionary and an Assistant, two Farmers, a Blacksmith, and a Miller; forming six families.

CHOCTAWS.

This tribe consists, it is said, of about 20,000 persons. There is, at present, but one Station among them.

ELLIOT.

Named after the "Apostle of the Indians"—about 400 miles south-west of Brainerd—on the Yaloh Busha Creek, which communicates, by the Yazoo and Mississippi Rivers, with the Gulf of Mexico.

AMERICAN BOARD OF MISSIONS.—1818.

Cyrus Kingsbury, Missionary and Superintendent; Loring S. Williams, Moses Jewell, John G. Kanouse, Aries V. Williams, Isaac Fisk, Assistants; Dr. William W. Pride, Physician.

Mr. Kingsbury, having been joined at Brainerd by several associates, was considered, from his experience and reputation among the Indians, the most suitable person to enter on a Mission among the Choctaws. Mr. L. S. Williams and his wife accompanied him. They arrived June 27, 1818. Toward the end of August, they were joined by Mr. Kanouse and Jewell; and, in the beginning of 1819, by Mr. A. V. Williams, who died Sept. 7th, in the exercise of Christian faith. Mr. Fisk and Dr. Pride arrived in the latter part of the summer.

About the middle of August 1818, the first tree was felled; and, by the middle of April 1819, seven log dwelling-houses, with a mill and other buildings, were nearly completed, and about 35 acres of land were cleared ready for seed.

Before the requisite preparations could be made, the Choctaws were pressing for a School to be begun & their children taken.

A considerable number attend preaching, and the prospects are favorable; but formidable obstacles are presented, by the immorality of many of the Whites in the country, and by the prevalence of intemperance among many of the Nation. A new station is commenced on the Tombigby, 100 miles east of Eliot.

DELAWARES.

On the River Muskingum, near Lake Erie.

UNITED BRETHREN.—1798.

Abraham Luckenbach, Missionary.

In August 1798, after a lapse of 17 years, a few of the survivors of the old Mission, in reliance on the help of God, and under the guidance of the venerable Father, David Zeisberger, now 77 years of age, and who had been cruelly expelled with them, ventured to re-occupy the Station. They removed from Fairfield, in Upper Canada, where they had taken refuge; and, after a toilsome journey of nearly two months, reached their destination. The new settlement was erected near the site of one of the former, & was named Goshen.

Zeisberger lived till the year 1808. The Brethren continued their labors, and enjoyed peace. The Christian Indians were few in number, but they walked worthy of their profession. The evil lives of White Settlers tended to keep the Heathen from hearing the Gospel; and but few conversions have, in consequence, taken place. Brother Luckenbach is particularly attentive to the education of the young. The number of inhabitants is about 50.

SENECAS.

In the year 1795, the Yearly Meeting of the Society of Friends held in Philadelphia, appointed a Committee for the purpose of conducting such efforts in behalf of the Indians, as might seem expedient.

With the approbation of the President, Washington, they entered on their benevolent labors among the Senecas; and, in twenty years, expended more than 40,000 dollars, with good success, in endeavors to improve and civilize them.

The Report of last year states a gradual improvement on the part of the Indians.

CHIPPEWAS.

NEW FAIRFIELD.

In Upper Canada.

UNITED BRETHREN.—1815.

John Renatus Schmidt, Missionary.

Fairfield, in Upper Canada, was founded in April 1792, by the Brethren and their Congregations who had been driven, in 1781, from the Settlements on the Muskingum. During that interval, they had removed from place to place, & had found no rest till they here sat down in peace.

TALLONY.

About 60 miles south-east of Brainerd.

AMERICAN BOARD OF MISSIONS.—1819.

Moody Hall, Missionary.

Mr. Hall has removed hither, with his family, from Brainerd, in order to take

the different and numerous tribes of the Chippewas, in the midst of whom Fairfield was situated, held out a prospect of much usefulness.

In 1798, as we have stated under the head of Goshen, a heroic band set forward to renew the Mission on the Muskingum.

No striking success was granted, in the conversion of the Chippewas; but a gradual increase of Communicants took place, chiefly from the children born in the Settlement when grown up to maturity. At the close of 1812, the number of Communicants was 126.

After enjoying tranquility for more than twenty years, the Settlement was destroyed by the American Army, in 1813.

After the termination of the war, the Settlement was rebuilt, under the name of New Fairfield; and began to be occupied toward the end of the summer of 1815.

Encouraging evidences have been afforded, in the conversion of the Heathen, of the Blessing of God on the Mission. A very striking instance of the power of Divine Grace, occurred in the case of Onim, a converted Indian Sorcerer.

MOHAWKS.

The Society for the Propagation of the Gospel in Foreign parts has kept in view, by means of some of its Missionaries in Upper Canada, the instruction of the Mohawk Indians who inhabit those parts. The Rev. Robert Addison, at Niagara, and the Rev. George Okill Stewart, at Kingston, both near Lake Ontario, have rendered assistance to this tribe. A Schoolmaster and a Catechist have also acted under Mr. Stewart's direction. The Rev. William Leeming, the Society's Missionary at Lancaster, has also latterly taken a part in this work. A separate Mission is, however, in contemplation, to be devoted to the instruction of these Indians.

OSAGE INDIANS.

UNION.

UNITED FOREIGN MISSIONARY SOCIETY, NEW-YORK.

This Missionary Station is formed among the Osage Indians, west of the Mississippi, the way having been prepared by Rev. E. Chapman, whose Mission is mentioned in the Boston Recorder, vol. 4, page 99. The Mission consists of the following persons:

Rev. William F. Vail, and wife and four children; Rev. Epaphras Chapman & wife; Dr. Palmer, Physician; Mr. Redfield, Treasurer, Teacher, and Carpenter; Mr. Fuller, Husbandman; Mr. Requa, Mr. Requa, 2d, Miss Johnston, Miss Lines, Miss Hoyt, Miss Foster, Miss Cleaver, and Miss Beach, to be employed in managing the concerns of the family, and in teaching Indian girls. These Missionaries are now on their way.

LABRADOR.

UNITED BRETHREN.

NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

The new Settlement would be formed at Kangertlikusoak, in the course, it was hoped, of the year 1821. Missionaries:

Kohlmeister, Schmidtman, Nissen, Martin, Mueller, Meissner, Knob, Sturman, Kunath, and Lundberg. Married; Halter, Morhardt, Knaus, Koerner, Beck, Mentzel, Henn, and Stock, Single; Schreiber, Widower.

At Lichtenfels, the congregation, consisted in the beginning of June, of 318 persons. Returns are not given from the other stations.

The Brethren express their heartfelt gratitude for the seasonable relief, sent by some friends in England, to the widows and orphans of Greenlanders at Lichtenfels.

Supplies had been abundant during the last winter.

FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND, IN EVERY PLACE, INCENSE SHALL BE OFFERED TO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SMITH THE LORD OF HOSTS.—*MAL. I. 11.*

For the Recorder.

NEW ENGLAND TRACT SOCIETY.

Sixth Annual Report of the Executive Committee. May, 31, 1820.

The race is not always to the swift, nor the battle to the strong. The Lord, in many instances, accomplishes important purposes by humble instruments and feeble means. This secures the glory of his name, and increases the admiration and joy of those, who love him in sincerity. The happy subjects of his grace have likewise a more lively sense of their immense obligations of love and obedience to him, who worketh all things after the counsel of his own will.

It is no disparagement to the more splendid operations of Missionary and Bible Societies, that so much good is effected by the circulation of religious Tracts. Nor can it diminish those operations. It must greatly increase and strengthen them. Tract Societies are also aided in return. There is a reciprocal and combined influence, which will be mighty through God to the pulling down of the strong holds of sin and satan, and the universal establishment of the kingdom of truth and righteousness.

The first projectors and liberal founders of this establishment must witness, with no ordinary satisfaction, its rising prosperity. Each revolving year brings fresh and augmented evidence of its vast utility. And who can doubt but that the New England Tract Society may be very affectionately regarded by future generations as one of the means of evangelizing & saving the world.

The Executive Committee indulge the hope that a brief view of what has been done the past year, will animate the members and patrons of this society to renew their zeal, and increase their exertions in the cause.

The Society are sensible that the plans and efforts of the Committee are chiefly directed to one point—the publishing of Tracts to such amount, and such variety, that societies and individuals in all parts of our widely extended country, may be supplied on the most advantageous terms for charitable distribution. For this purpose the Committee have felt that the capital of the Society must be much enlarged; & that when this should be done to a sufficient amount, the establishment, under a kind providence, would be able to maintain itself for ages to come, or even to the end of the world. For instance, a given sum will print an edition of a Tract: when this edition is sold, the avails of the sale will print another edition; and so on, as long as the Tract shall be needed.

The Committee were so impressed on this subject, that they resolved to employ an Agent to travel through various parts of our country with a view of increasing the funds of the Society, and extending its operations. They accordingly engaged Mr. Louis Dwight for the term of twelve months. Mr. Dwight commenced his mission the beginning of October last. He has been well received in the places which he has visited; and the Lord has inclined the hearts of many to promote, by their liberality, the great object of the institution. The concerns of the Society were previously in a state of much embarrassment. The publication of Tracts was much retarded, and almost suspended for a time. But it was soon resumed with new energy, and 372,000 Tracts, embracing 62 numbers, have since been published. This revival of the business is to be attributed to the renewed and lively interest in the object of the Society, which was excited by Mr. Dwight's agency in Boston and other places. Should his efforts still continue to be crowned with success, and the patronage of the Christian community be further afforded, the friends of the establishment will have increasing cause of gratitude to the Father of mercies. By his smiles upon the operations of the Society and its patrons and agents, the number of Tracts will continue to be increased, and to be more extensively circulated.

It may be gratifying to the Society to be informed that in the last six months previous to the first of the present month, the number of Tracts published was a third greater than those published in the year preceding the last annual meeting; and that the whole amount of Tracts published in six years exceeds 2,240,000.

Six new Tracts have been added to the series the past year. One, entitled "Scripture Extracts," supplies the place of the Rev. Dr. Beecher's Address. There are now in the series 107 numbers.

The Tract No. 34, which is "Hymns for Infant Minds," will in future be published in three parts, and sold separately, or stitched together, as purchasers may choose. The Hymns, which have heretofore occupied 60 pages, will be comprised in 28, and be the first part; and the remaining 62 pages will form two other parts of 16 pages each, and be interesting Tracts for children in Sabbath Schools.

New depositaries have, the past year, been established; and the sales have much increased. From this it is manifest, that greater interest is excited in favor of the

Society, and a much larger number of its Tracts have been put in circulation.

As the Agency of Mr. Dwight is not closed, a report of his labors and success must be reserved to a future opportunity. The Committee would however advert to one interesting circumstance attending his exertions. This is the increase of the Life Members of the Society. By means of a circular, which he has addressed to Ladies in various towns, the daughters of Zion have generously contributed the requisite sum to constitute their respective Ministers members of the Society for life. It is much to be desired that this very laudable practice should very generally prevail. It will both increase the attachment of the minister and members of his flock to each other; and excite in their minds a more lively interest in the concerns of this Society. And should the privilege, which the constitution allows, of taking back a part of the money in Tracts, be generously relinquished for the benefit of the Society, the contributors might have the additional satisfaction of reflecting that the \$20 which, they have given, will keep a Tract of four pages in circulation as long as it shall be wanted. Or such sums united, would print any other Tract in like manner.—The Committee trust that this suggestion will be well received, and that instead of diminishing the funds of the Society, such generous benefactors will by a little additional effort make purchase of as many Tracts as they or their beloved Minister may wish to distribute. And will it not be more satisfactory to their benevolent minds, to pursue this course, and to let the 20 dollars, which they have given for so laudable a purpose, remain in bank for the future operations of the Society, than to have the greater part of it immediately withdrawn, so that the Society shall have no further benefit from it?

The principle here disclosed deserves particular attention; for it is found to be of vital consequence to the great object of the Society. This object, it will be remembered, is to establish and keep good a General Tract Depository of such magnitude, as shall promptly meet all the demands of numerous purchasers. Let every donation remain unbroken and entire, and the grand object of the Society will soon be secured. But if donations are broken, and in a great measure taken back, the Society may not only have to struggle with embarrassments for years to come, but the General Depository will also fail of answering its design. Besides; a donation will be far more useful to remain in bank for printing successive editions of a Tract, that to be mostly expended in the immediate distribution of Tracts: when this distribution might very easily be made by other means.

The Committee have adopted another measure of considerable consequence. Such has been the desire to obtain all the series of our Tracts in bound volumes, that the Committee have determined to bind a thousand complete sets in neat binding. The five volumes will be lettered and numbered on the back; and will be sold at such a moderate price, as to induce a ready sale. It is expected that this measure will soon be executed.

The Committee have no wish to deviate materially from that simplicity of design, which has been hitherto pursued. Nor do they think it needful. Still they apprehend that some peculiar advantages might result to the charitable institutions of the present day, if some new measures were adopted. It is their settled conviction, that the want of information much prevents the success of benevolent designs to spread the gospel. A great proportion of the people in various sections of our country know but very little of the operations of the American Board of Commissioners for Foreign Missions; or of the American Education Society; or of Bible and Missionary Societies generally. Many have strong prejudices against things of this kind, which more enlarged, correct information would much remove. The Committee have therefore thought it very desirable to be furnished with the means of publishing some new series of Tracts, which should be devoted to these benevolent objects. For instance; let a Tract be published annually for the American Board of Commissioners. Let the first Tract in the series comprise a summary history of the operations of the Board, to the present time; and let each succeeding number contain the principal events of the year, with such appeals to the heart and conscience as shall serve to enlist every one in the cause. Let a similar series of Tracts be devoted to the interests of the American Education Society. Let another series be devoted to domestic missions; and another to the cause of Bible Societies. These Tracts, instead of being sold like other Tracts, by the General Agents of the New England Tract Society, should be gratuitously distributed by them, through the medium of Auxiliary Tract Societies and other purchasers. In this way, these Tracts would be more widely dispersed, and with far less trouble, than these institutions could disperse them. And such a plan would greatly promote the sale and circulation of other Tracts. It would be very gratifying to a purchaser to have some of these new series put into his bundle to scatter in his journey, or among his neighbors at home.—The Committee are not without hopes that something of the kind will be accomplished. The greatest difficulty is the want of funds. But cannot these be furnished?

The Committee see no cause to relax their exertions for want of success. But they are animated to proceed with increasing zeal and energy, by the frequent testimony they receive that God blesses the truth which they are the means of disseminating. Instead of now giving extracts of

correspondence in confirmation of this, the Committee would rather direct your attention to a Tract, which has been recently published on this subject. It is a History of Tracts, of 28 pages. It discloses more interesting facts, than we have ever seen in any other publication of equal size. No one, it would seem, can rise from the perusal of it, without a deep conviction of the utility of Tracts, or of his duty to disperse them. Here you see the most striking evidence of their blessed effects on seamen and soldiers. Men, hardened in sin, and who had long withstood powerful attacks of Divine truth, are subdued by these lighter weapons. These, like David's sling and stone, have eluded the armor in which they gloried, and pierced their souls with such wounds, as none but Jesus can heal.—You see hoary-headed sinners brought to the feet of the Saviour by these simple means. The poor are enriched with gold tried in the fire; and the ignorant made wise unto salvation. These are great effects from little causes. They both display surprising grace, and show what immense good may be done by means, which are too often overlooked. Who has not within his reach these means of saving fallen sinners from eternal death? Who cannot apply them?

The history of particular Tracts is no less interesting. Three are noticed in the Tract before us. These are "Sixteen Short Sermons," "The Dairyman's Daughter;" and, "The Swearer's Prayer." These Tracts have been remarkably blessed. Few men have seen such fruits of their labor, as the Rev. Mr. Richmond, the author of the Dairyman's Daughter. "Seven hundred thousand" of this interesting narrative have been printed in Russia, France, Germany, Sweden, Finland, England, and America." Many have been already converted by it; and thousands more may ascribe their salvation, under Divine grace, to this affecting account of a poor sinner saved by the blood of the Lamb.—The Swearer's Prayer is a Tract of only four pages. It costs but four mills: five of them can be had for only two cents. But it has been a powerful arrow in the Lord's quiver. Between the joints of the harness, it has many times reached the heart. Pungent conviction has been succeeded by saving conversion; and lips, long defiled with oaths and curses, have henceforward proclaimed the wonders of redeeming love. Of this Tract, seven editions, amounting to 44,000 copies, have already been published for this Society. As these have been very widely dispersed, their blessed effects cannot be immediately known. Time, but especially eternity, will reveal them to our admiration and joy. The subject before us is so copious, that the one half cannot now be told. A scene has just begun to open, which will disclose far greater things, than you have yet beheld. Is its commencement so glorious? What will be its consummation? What wonders will future ages unfold?

The immortal harvest will bear proportion to the seed sown. As a man soweth, so shall he reap. But the harvest, thro' Divine mercy, will be exceedingly great. It may be a hundred, or even a thousand fold greater, than your fondest anticipations. The conversions, which you are the means of effecting, may be the commencement of a series, which may be increased far beyond your present expectations. You give a Tract to a neighbor, or to a stranger, which is blessed to his conversion; he is made the instrument of converting others; each of them is made successful in turning others from the error of their ways; and so the work spreads, by the grace of God, on the train of events which you commenced, until the souls converted become exceedingly numerous. The rivulet becomes a broad, majestic river. The Tract, which you publish, is circulated in every direction; and the effects which it produces are vastly multiplied from year to year. An increasing number arise, and bless the name of the generous benefactor, who contributed so much to the salvation of their souls. Some of these publish other Tracts; which, by the Divine blessing, produce like effects in augmented ratios. But human calculation fails. None but the eye of Omnipotence can discover all the fruits of your pious efforts, of your Christian liberality.

Yours is a privilege highly exalted. Thousands now in glory labored and toiled in their day, but with no such means of doing good, as are put in your power. Your nearness to the millennial days, greatly increases the influence you may have in the conversion of the world. You can sow more bountifully, and in a far wider field; and the more abundant showers of Divine grace will cause the seed sown to be immensely more productive than in past ages.

Are there no peculiar obligations imposed by these things? Can you free yourselves from these bonds? Shall these motives be lost upon you? Then it had been good for you to have lived in the dark ages, and not have witnessed the flood of light, which God is now pouring upon this long benighted world. But, beloved Brethren, we are persuaded better things of you. Surely you will take hold of this good work in earnest, and pursue it, with most animating hopes that the kingdoms of this world, will soon become the kingdoms of our Lord and Saviour Jesus Christ.

Late Missionary Intelligence.

From the Lon. Missionary Register, March, 1820.

MIRZAPORE.—INDIA.

Great opening for labor at this place.
Mirzapore is a large town, in the District of Chunar, on the south bank of the Ganges. It is one of the greatest inland trading-towns of Hindostan; and consists of handsome European Houses and Native Habitations, with clusters of Hindoo Temples crowding the banks of the Gan-

ges: seen from the river, it has a very lively and animated appearance.

Mr. Bowley visited this place, at the end of July, on the invitation of some of its inhabitants.

"As I was going one day to the Bazar (he writes,) six Hindoos, who came to a Wedding from Mirzapore, came to my house saying, that they had heard that I went and taught the people in the Bazar: for that purpose they came to see and hear me. They all sat down; when I read and spoke to them from the Hindoo Catechism, and of Adam's creation and fall; contrasting them with Hindoo Accounts. They liked it very well; and said, that if I would go to Mirzapore, I should find many hundreds glad to receive such truths. One said that he was a Doctor, and gave medicines gratis to hundreds daily; and that if I would go over, he would get numbers to hear me, and he made sure that they would hardly quit me again."

The Native Doctor having, about a month afterward, written to Mr. Bowley, to say that he had prepared the minds of the people to hear him, Mr. Bowley, with his Pundit and other companions, visited Mirzapore. Of his proceedings there, he writes—

"The Native Doctor having hired a house for me, we took possession of it. At three in the afternoon, he and several others led us to a Shop, where four roads met. The people encircled us. Here we sat and read from the Hindoo Catechism and Gospels, and conversed till six o'clock.

One man, in particular, distinguished himself as our chief opposer; and did all that he could to raise the brute creatures to an equality with Man. This man took up most of our time: while hundreds attended diligently to what passed, with astonishment. He found several opposers among his own people.

One man, with his hands clasped together, begged to know, whether I was a Brahmin, a Pundit, or a Sahib.

The Pundit also was engaged, in favor of Christianity. My Antagonist perceiving that he did not speak so decisively as he should, said to the people, that he was "half a partridge, and half a quail."

Many would have taken books: but I first tried them, whether they could read; and on this ground they were generally refused.

Early the next morning, on going toward the river, we met a Pundit preparing to read and expound the Shasters. I put a Catechism into his hand; which he read, and objecting to something, my Pundit entered into dispute with him in the Sanscrit Language.

After this, we went to the river-side, and thence to the Bazar. Meeting one with the Shaster in his hand, we stood in the street, and read and argued with him for about an hour. A great crowd gathered round, and seemed to like it well.

A Hindoo, returning from bathing, seeing the great assemblage of people, and learning what it meant, put his fingers in his ears, and ran past us with all his might, saying, "These words are not to be heard." The Lolla cried out, "Why do you run away from the words of salvation?"

At noon we all went to the appointed place. Several Devotees, my Antagonist of yesterday, and the Police Officer, together with great crowds, soon gathered round. We spent three hours with them, in reading from the Catechism, the Gospels, and the Epistles to the Romans; and in answering objections started against Christianity. They did not like to hear that neither Hindoos nor Mussulmans can be saved in their present faith. This excited some to oppose, and others to attend more earnestly.

The conduct of my chief opposer of yesterday was truly astonishing to-day. He had not a word to say in favor of his System; but, contrariwise, seemed to side with me in every thing, and gladly accepted of a Tract, and a copy of an Oordoo Gospel, being a Persian Scholar. He earnestly entreated me, as did many others, for my manuscript Hindoo Gospel; which, of course, I could not part with, but I told them that they should be supplied when it was printed. All who were present yesterday were astonished at the great change of the conduct of this man to-day, saying, that from a tiger he was become a lamb.

My coming here began to be rumoured about the city, though I did not see the tenth part of the place. The people seemed willing that I should remain here, for a week or a fortnight.

Several came to our quarters; and argued, read, and took away books. To-morrow, being Saturday, we must return. May the seed sown here, tend to the glory of God and the good of souls!"

On the third day Mr. Bowley returned to Chunar. His remarks on Mirzapore—

"This is a most extensive field for Missionary Labor, and one where the seed of the Gospel has not yet been sown. I found crowds of hearers, of all descriptions, at any hour of the day when I chose to go among them."

Destruction of Idols.

Mr. Kam writes, from Amboyna, May 21, 1819.

"When I lately arrived at a large Negery, or Village, the name of which is Lileh, north-west from Amboyna, upward of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout, they were carried out of the Negery, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the 136th Psalm. —This is the fruit of the Gospel of Christ.

—

From the Religious Remembrancer.

AFRICAN COLONIZATION.

Extract of letter from the Rev. Mr. BACON, to a gentleman in Philadelphia dated

Sierra Leone, 10th March 1820.

We arrived on the 9th at 4 P. M. had generally a pleasant passage, have been sick, but all are well and in high spirits now. We were only 28 days from soundings to soundings; we had considerable intercourse with the Sierra Leoneans, and find a general sentiment in our favour.

The Slave Trade is driving on at a bloody rate all along the coast, except here and down the Sherbro Country. Vessels are every week brought in and condemned here, having 50, 100, 200 or more slaves on board. We have the most favourable account of the Sherbro Country and its people. The white population of this place is thin, and hold all the offices of any importance. The coloured settlers seem to be a happy people, growing in prosperity. Indeed this seems to be a thriving place. This town (Freetown) is thronged with native Africans, either Timanys or Kroome. They are as naked as nature, with the exception of a cloth, cap, or hat, on the head, and a cloth or handkerchief about the loins, they are a fine, athletic, hardy, strong, useful race of people. The Timanys I am not able to speak of with accuracy, further than that they are said to be a fractious and dishonest race; but their young friends around them, embraced the Christian religion, and advised, and exhorted them to forsake sin and to follow Christ. With an expression of deep regret, spoke of a ball which she had attended, as she became able to speak of it.

Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice. She was a poor, miserable sinner. Thus she continued nearly half an hour, during which time I requested several prayers were offered for her. Now her strength began gradually to fail, as she became able to speak of it. She could hardly follow me, and followed me with difficulty, and with a poor voice

she could not describe. Now she returned to forsake the world and come to me, my dear Sir, this was a moving sight. The spirit of God seemed to rest upon the soul of the awakening and convincing influence of love among those degraded sons of Africa, and so long as they continue to sow their seed in the morning, and withhold not their hand in the evening, they will not fail of their reward.

Our readers may recollect, that in our last Vol. page 114, we mentioned the arrival in England, of two Buddhist Priests from Ceylon, Munhi Rathan, and Dherma Rama. They have since been under the care of Rev. Dr. Clarke, and in attainments have gone beyond what could at all have been expected. Their application to study has been ardent; they can read and understand the Bible; write well in English, though they had previously known nothing of writing; they have gone through a course of Arithmetic, and have acquired "a good notion of the principles of Geography and Astronomy." In religious matters they have made great improvement; they have not remaining the slightest vestige of their ancient religious prejudices, nor the slightest doubt concerning the truth of Christianity.

A powerful change, it is stated, has been wrought in their hearts, as well as their heads; they love prayer, reading the Holy Scriptures, and often experience the gracious influences of the Divine Spirit on their minds; yet they have been frequently cast down respecting their religious state, and especially at their supposed slow advances in religious knowledge and feeling; deplored the sinfulness of their own hearts, of which God seems to have given them a clear discovery.

On the 12th of March last, they were solemnly baptized by Dr. Clarke, at Liverpool, in the presence of a crowded and deeply affected congregation. They afterwards repaired to the Lord's table, where they received with great joy, the memorials of the body and blood of Christ: "many were the tears shed, and the prayers offered on this occasion." Says Rev. R. Newton, "I have since conversed with both the young men, and am fully satisfied that the administration of the outward and visible sign, has been accompanied with the inward & spiritual grace."

The schools established by the Methodist Missionaries in Ceylon, from "Reports," appear to have been blessed. They are generally situated in populous villages, and the natives resort to them to hear the unsearchable riches of Christ. At Jaffna and Trincomalee, missionary laborers have been greatly succeeded; the congregations both of English and Portuguese, are respectable, and considerable numbers belong to "Society," who are very affectionate, and much devoted to God. Prospects are increasingly pleasant at each missionary station; the door of usefulness opens wider than had been anticipated, and difficulties hitherto met, are yielding. Numbers believe, and consort together to learn the way of life more perfectly.

At a public meeting held in London on the 21st April last, on the subject of Religion in Canada, it was stated by Rev. Mr. Easton of Montreal that the country with an extent of 1000 miles had only 36 ministers, and those chiefly on the St. Lawrence—that the gospel was scarcely anywhere preached, and Divine Worship in general almost unknown. 160,000 souls are without the means of religious instruction in those provinces, and in Upper Canada, though the inhabitants are chiefly Protestants, not one in ten can enjoy gospel privileges. It was therefore proposed and resolved to endeavor without delay to establish ministers there, without any regard to religious denomination—and measures are in train to secure funds for sending them out, with the expectation that on their arrival they will be in part or wholly supported by the inhabitants. Rev. Dr. Waugh was in the chair, and the cause was warmly espoused by Rev. Mr. Maddox, Rev. M'Leod and several other gentlemen.

"Theophilus" in reply to "Solas" has been received. We have also on hand a reply from Coss, which will appear next week. The striking coincidence between the remarks of both these writers renders the publication of more than one unnecessary, and we have given the preference to him who first took the ground, and who is well able to defend his position. "Theophilus" well says, "these Institutions, (Education Societies,) were not formed to enable young men to acquire an education and save their patrimony, but merely to enable them with economy and industry to enter the work of the ministry *free from debt*." It must be remembered also, that they were formed to encourage and assist young men in a course of education, who without such encouragement and assistance would have remained forever "unknowing and unknown" in the edification and enlargement of the church.

PIOUS SCHOOL TEACHERS.
We have more than once adverted to the subject of the following letter in the course of our Editorial labors, and are glad to have it taken up by other pens. "Line upon line" and "precept upon precept" are here indispensable if any thing like a general effect is to be produced. The same evil spirit that persuades many well meaning men of an impropriety in regarding the religious qualifications of Rulers in the State, persuades them also, that the Master of a School, destitute of all religious principle, may be as faithful and as useful, as though the sincerest piety were added to all other qualifications. We hope that spirit is losing influence—at any rate our pages are open to as many "laborers of the pen" as our correspondents may favor us with, if they appear to us calculated to correct the errors of public sentiment.

For the Recorder.

MR. EDITOR.—We read in almost every publication something relative to duties obligatory upon parents, ministers and those who are called to fill offices of importance and distinction, while little is said concerning the responsibility that rest upon those, whose employment it is to "teach the young idea how to shoot." This, no doubt, is a fact much to be lamented. Nothing, perhaps, is more detrimental to society, if we except an irreligious ministry, than destitution of piety on the part

of instructors. We have observed with pleasure, the increase of godliness in most of our colleges, and have attributed it to that importance, which Christians have attached to these institutions, operating in placing over many of them, Presidents, Professors and Tutors of approved excellence. At this, we rejoice, while we lament that our common schools, are too much neglected, by the people of God. For, although, they are awakened, from the influence that men of education exert in society, to the importance of a pious influence in our higher seats of learning, yet it is to be feared that they little realize the bearing that common schools have upon the character of a people. We have abundant evidence that a country village never increases, more rapidly, in wickedness, than when its schools are taught by men destitute of religious principle. But we are not left without proof of the beneficial effects arising from pious instruction. The late Revivals in Northampton, Byfield, Beverly and Reading commenced in schools instructed by students belonging to Phillips Academy Andover.—This we mention, for the encouragement of those who are engaged in the instruction of children and youth, and that parents may feel the duty of obtaining those to teach their children who know the way to the throne of grace.

The privateer General Rondeau.

We have collected the following particulars of this so much talked of vessel, from the accounts related by the seamen who have arrived in the U. S. from her.

These accounts say, that the General Rondeau was originally a prize brig, and mounted 18 guns; that having arrived at Buenos Ayres she was commissioned under that government; that her commander was Captain David M. Miles, of Baltimore; her Lieutenants Mallard, an American; Sweeney, an Irishman, and Latteman, an American; that persons bearing the names of Smith, Riley, Davis and Wright, held subordinate situations on board; and that her crew consisted of 110 men, white, black and yellow; of which about 30 were Americans, and the others of all nations and tongues.—That after leaving Buenos Ayres, (in Dec. 1819) they cruised in the Atlantic and Mediterranean seas, and made many captures; from which they took about \$10,000 in cash, and put the prisoners on board a vessel bound to Teneriffe;—That on their passage from the Mediterranean to Margarita, after having landed, and made a row at Grenada, the crew mutinied (complaining that Miles had ill used them, and had left George Perkins, one of their messmates, ashore drunk,) killed Lt. Sweeney, and threw him overboard; then put the captain, the other officers, and some of the marines (11 persons in all) into a boat, and ordered them to make for the land (Grenada) then about 20 miles off;—That the crew then gave the command of the brig to Robinson, the gunner; but who appeared to have shared his authority with Tom Brush, David Leyall, and Charles Nelson;—That they divided the Spanish dollars &c. among themselves (refusing to give the marines any) & then directed their course to the U. S. to have an opportunity to spend it. That this money amounted to 214 dollars, a share; which the sharemen generally quitted into belts, and wore under their jackets: That when they approached the American coast, they put part of their crew on board an English vessel—part on board a New-York vessel, sixteen on board Capt. Gibb's schooner; the rest then landed, in parties, in Virginia and the Carolinas, until the crew was reduced to 14, when these scuttled the brig and went ashore in the boat with nothing but their clothes; the able-bodied of the crew, having, as they say, previously robbed them of their share of the money:—That soon after they had landed, most of the crew had been apprehended and now stand committed for trial, as mutineers and murderers.

Most of the above particulars were given by Nathan Smith, a native of Belfast in Me., examined at Norfolk; and by George Mitchell, a marine, examined in New-York, who was one of the sixteen put on board Capt. Gibb's schooner, and by him landed at Falmouth. They added, that when the mutiny took place they had a prize in co. which Robinson bailed, and told the prize master to go where he pleased; and Smith, who was below when the rising took place, thought from appearances the next morning, that the Captain, and the others who were reported to have been sent on shore in the boat, had been massacred, and thrown overboard.

Eleven of the fifteen persons put on board the schooner *Augustus*, Capt. Gibb, from the Buenaventura privateer *General Rondeau*, and landed at Cape Cod, have been apprehended in Boston, and been examined before the Hon. Judge Davis, of the U. S. District Court. They are natives of Trieste, Genoa, England, St. Domingo, Buenos Ayres, &c. and one of them is an aborigine of La Plata.—Messrs. KNAPP, SIMMONS and BASSETT appeared as counsel for the prisoners, and Mr. BADLAM, as the interpreter. The facts they narrated did not, in any essential degree, vary from those disclosed by other persons from the same privateer, examined at Norfolk, New-York, &c. It appeared that most of them were marines, cooks, &c. who did not take an active part in the mutiny and assassination which followed off Grenada, and that some of them, for opposing the mutineers, were threatened with death. It appeared also, that the Captain of the privateer, his officers and others, who were sent off in the boat were in sight of land when they left the privateer, and that the prize brig on leaving the privateer took the course of the boat, and the probability was, that she overtook it before it had reached land, or founder'd. It was reported, that one of the prisoners had a large sum of money about him, but it appeared on the examination, that he had but 25 dollars, most of which was given him by the mutineers on his leaving the privateer. Some bars of silver, offered for sale to Mr. MITCHELL, were stepped and exhibited on the examination; but the prisoners did not appear to have any knowledge of them. It appeared, however, in the after examination, that all the seamen shared 214 dollars each, and the marines 70 dollars each.

The examination closed yesterday, when the following four persons, viz: Jose de Sylea, John Baptist Munoz, Henry Askew, and Jacinto Mariano, (three of them Spaniards, and the other a Jamaica creole,) were committed by warrant of the District Judge, to take their trial at the next October term of the Circuit Court, on a charge of piracy and murder.

The following persons, belonging to the same vessel, were ordered to enter into recognition, with surety, as witnesses, and for want of such recognition, to remain in the custody of the Marshal, viz: Martin Herrera, Segundo Cauzino, Joachim de Sylea, Juan Angel Sosa, Antonio Damiase, Antonio Jose Ferreaga, and Lazaro Bulo. The Spanish Consul, we learn, has interfered in behalf of four of these men, it appearing that they composed a part of the crew of the Spanish brig captured off Cadiz, bound from the Mediterranean for Havana.

David M. Miles and his officers of the piratical brig Gen. Rondeau, who were sent adrift in a boat, by the crew of the brig, after being at sea three nights and two days, arrived at Margarita, on the 27th of May.

Daily Adver.

NOTICE.
A QUARTERLY MEETING of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on WEDNESDAY, the 12th of July, at 10 o'clock. P. M. a Committee appointed by the board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

July 1, 1820. ASA EATON, Clerk.

DOMESTIC NEWS.

DESTRUCTIVE FIRES.

TROY, (N. Y.) JUNE 21.

An awful calamity has fallen upon our city. The fairest though not the largest portion of it is in ruins. About 4 o'clock in the afternoon of yesterday a fire was discovered bursting from a barn in the rear of Col. The Davis' house, & immediately became uncontrollable. The whole range of stoers on the west side of River-street, from Dr. Gates' to Dr. Corning's store, containing an immense amount of property, and all the buildings between River-street and First-street, from Vail's brick store and dwelling house, to Wm. S. Parker's bookstore, inclusive, except the Troy Bank, are entirely consumed. The wind being from the south the conflagration spread with great rapidity to the north. Our citizens, with the timely aid of some fire engines from Lansingburg, Albany, Waterford, and the United States Arsenal, and the citizens of those places, made a great and successful effort to stop it at Dr. Corning's store. What was yesterday the scene of our principle business, is to-day the seat of desolation. The loss is estimated to be from \$700,000 to a \$1,000,000. Though considerable sums were insured on the property, a great portion of the insurance stock is owned by the very men upon whom this calamity has fallen with almost unspeakable weight.

NEW YORK, JUNE 23.

Yesterday morning, between 4 and 5 o'clock, a fire broke out in the Distillery in the rear of Broadway, between White and Walker-streets. The flames spread with great rapidity, and before they were got under, destroyed or materially injured about twenty seven buildings, several of them new and valuable brick houses. All the block fronting on Broadway between the two streets above mentioned, with the exception of three houses next to White-street, are destroyed, and two of those three much injured. The roofs and rear of four brick houses in White street, next to Broadway, are destroyed, and in Water-street, the fire has extended from Broadway to the house of Mr. Peter Mackie. The fire originated in Cram's Distillery which was entirely consumed.

FOREIGN NEWS.

LATEST FROM EUROPE.

From London papers to the 12th of May.

The close columns of the London prints—so long occupied with details of State Trials and Executions—are now crammed with debates in Parliament, on the Corn and Criminal laws; Commercial Restrictions and the Wood Trade; Contested Elections, and the Cato-street conspiracy; the Civil List and Catholic Emancipation. The Ministry have a decided majority in their ranks; but the Opposition are treated with the utmost respect and attention. The friends of philanthropy will hear with pleasure, that the criminal code of England is about to be amended, and the sanguinary statutes which inflict the penalty of death, are to be much abridged.—The Coronation of the King is to take place the 1st of August; and it is expected that the part of the usual oath to maintain the Protestant supremacy will be omitted.—Though business was dull, and hard times complained of, the Public Stocks continued to rise, and the price of specie to fall. We have late letters from Liverpool, which say, "There is nothing politically important stirring here. Every thing is very quiet; and, if possible, the Government stronger than ever."

The eyes of the Statesmen of Europe were fixed on Russia; but nothing had appeared in the policy of ALEXANDER to shake the general confidence in the continuance of the existing Peace.

France.—If we are to credit accounts from France to the 11th, a very bad spirit prevailed there; and the Royal Family in Paris were much alarmed for their personal safety. The Duchess of Berry (whose crescent was happily increasing) appeared to be the object of vengeance. An attempt had been made to blow up the palace. But information of the plot having been received, the Police kept watch, and a wretch named Gravier, late a Captain of Buonaparte's lancers, was detected in the act of planting a petard loaded with two pounds of powder, under the windows of her palace, & placing the cigar which was to communicate the fire. Two of his accomplices have also been apprehended.

Spain was quiet. Expectation was fixed on the meeting of the Cortes (in June) to consolidate the new order of things, and give the nation a new impetus. Most of the people now in office, in Spain, are decided Constitutionalists. All the old Members of the Cortes have been appointed to places of trust, particularly the patriotic orators; and the King continued to heap honors and titles on Quiroga and Riego—the WASHINGTON and GREENE of Spain. There were, however, some fears and some expectations of a counter-revolution.

Centinel.

LATEST FROM CADIZ.
Arrived at Marblehead, brig Dido, Besson, 43 days from Cadiz, having sailed 13th May.

Cadiz was in an unsettled state, parties running very high. The Priests since the adoption of the Constitution, had become more opposed to the King. Some of them had gone to France.

On the 10th of May, a great Bull fight was given at Cadiz, in honor of the adoption of the Constitution—in the midst of the scene, the staging erected for the accommodation of the multitude, gave way, and 150 of the people were killed. This was attributed to a design of the Priests, and it caused considerable commotion in the city.

Wednesday Lecture—Essex Street—July 5.
Preacher, Rev. Mr. CODMAN. Subject, "The Burning Bush."

DEATHS.

In Boston, Miss Susan P. Dennis, aged 17; Mr. Charles M. Carlton, aged 24; widow Francis Bray, aged 44; Emmeline, wife of Mr. Thomas Appleton, aged 7 months; Miss Eliza Howard, of Randolph, Mass.; Miss Ann L. Adams, aged 21; Miss Hannah Austin, aged 25.

In Norridgewock, Miss A. Gilman, aged 20. In Providence, Mrs. Charlotte H. censor of Mr. Wm. H. Alexander.—In Warwick, Capt. John Warner, aged 73.—In Westport, Miss Phebe Barker, aged 23.—In Woodbury, Conn. Dr. Nath'l Perry, aged 55.—In Newburyport, Mr. Samuel French, aged about 60—his death was occasioned by drinking cold water; Mary Elizabeth, dau. of Solomon H. Currier, aged 11; Mr. Wm. Tarbox, 31; Mr. S. B. Pearson, 23.—In Boylston, Mr. Dennis Andrews, aged 33.—In Wicasset, Mr. Moses Hilton, aged 90, one of the first settlers in that place—a man of piety, and much respected; Capt. John T. Hilton, aged 54; Mr. Richard Morse, aged 41.—In Scituate, Mrs. Rachel Jenkins, aged 39.—In Gardiner, Me. by suicide, a person who called himself Charles Stearns, jr. late of Worcester, aged 45. He was penniless. In Warren, Rev. Andrew Fuller, aged 59.—In Dorchester, Mrs. Anna Hinkley, aged 75, wife of Mr. Ebenezer H.—In Amherst, Capt. Samuel Morrison, aged 63.—In Peterborough, Miss Sally L. Gibbs, aged 19.—In Elliot, Daniel Goodwin, Esq. aged 45.—In Haverhill, Mr. James Ayer, 34.

Centinel.

Messrs. West, Richardson & Lord, Boston.
Gentlemen.—I met some months ago, with Whelpley's "Compend of History," I perused it with much pleasure and profit. I have just read your edition of it, with increased delight. I think it admirably adapted to interest the feelings, while it informs the minds of the rising generation. It will also be found extremely useful in refreshing the minds of those, who are already well versed in historical knowledge. For these reasons I deem it an invaluable addition to the number of our classical school books, and to those most suitable for the family library; & the reasonableness of the price brings it within the means of all to obtain it. I hope and trust it will be introduced into every Seminary where historical knowledge is taught.

The Questions adapted to this work, by JOSEPH EMERSON, Instructor of Byfield Seminary, are framed with that good judgement and ingenuity which might justly be expected from so diligent and distinguished a scholar, as their Rev. author, and ought to accompany every copy of the Compend, designed for the use of the student.

A TEACHER OF YOUTH.

0.—**The Questions to the Compend**, for sale by W. R. & L.

A. M. Pastor of the First Baptist Church in Boston.—This book is lettered "Winchell's Watts." This identical compilation of the Rev. Mr. Winchell, with thirteen "Select Hymns on Baptism," added it should seem by Jedediah Morse, D. D. late of Charlestown, is lettered "Morse's Watts." And for the purpose of giving currency to this book, an attempt is made to repress *Christian Psalmody*.

From this paragraph, I have reason to believe, many persons have received an impression, that my father has edited a book of Psalms and Hymns, in which he has availed himself, in an improper manner, of the labors of Mr. Winchell. I think proper, therefore, to say, that every thing which my father has done to Mr. Winchell's book, was done at the request of Mr. Winchell, or of his agents, the publishers, and is for the pecuniary interest of Mr. Winchell's family.

The simple history of the business is this. Mr. Winchell prepared an edition of Watts' Psalms and Hymns, which contained improvements on those in common use. But Mr. Winchell was a Baptist, and he inserted some Hymns which were suited exclusively to the Baptist worship. He was desirous, however, that other denominations should not be deprived, by this circumstance, of the benefit of his improvements. He, therefore, wished that a new edition might be published, adapted to the use of Congregational and Presbyterian Worship, by Jedediah Morse, D. D.

Andover, June 24, 1820.

To former testimonies in favor of Watts' Arranged, with the Supplement, the following is added, from Rev. Mr. CHAPIN, of North Yarmouth, Maine, addressed to the publishers.

"I was much gratified to see the second edition on an enlarged page, of "Winchell's Watts and Music." I have examined the work almost from its first publication, and am now prepared to give it my unqualified approbation. I view it as a valuable accession to the helps and provisions of Zion. Though the Author, of precious memory, was removed in early life, yet as he had time to finish this labor, he did not live in vain, but has rendered an important service to the Church of Christ, and has left a lasting monument to transmit his endeared remembrance to future generations. This Hymn Book possesses some peculiar excellencies. It contains all the Psalms and Hymns and Spiritual Songs of Dr. Watts. His writings, from their age and intrinsic merit, have acquired a reputation, bordering on the sanctity of inspiration. Experience has taught us that all attempts to abridge, or mutilate them, will not be tolerated by the Christian public. The progress of the present age have introduced subjects into our public services, for which no Psalm or Hymn could be found in Watts sufficiently appropriate. This deficiency I have long and sensibly felt, and I rejoice to see it supplied. The selection is judicious, containing some of the happiest effusions of poetic genius, on a rich variety of subjects, adapted to the peculiar times and seasons of this interesting period of the world. In a word: the facility, with which this book may be used with the former editions of Watts; the copious and improved index, both of subjects and of versified texts of Scripture, and the rudiments of Music, containing about 120 tunes, possessing that standard excellency, which will improve the taste and the piety of our assemblies, give to Winchell's Arrangement a preference, in

POET'S CORNER.

From the London Baptist Magazine.

ELEGY ON A BELOVED INFANT.
FARE thee well, thou lovely stranger,
(Guardian angels, take your charge,)
Freed at once from pain and danger,
Happy spirit set at large.

Life's most bitter cup just tasting,
Short thy passage to the tomb;
O'er the barrier swiftly hastening
To thine everlasting home.

Death his victim still pursuing,
Ever to his purpose true,
Soon her placid cheek bedewing,
Robb'd it of its rose hue.

Seal'd those eyes, so lately beaming
Innocence, and joy so mild:
Every look, so full of meaning,
Seem'd to endear the lovely child.

In the silent tomb we leave her
Till the resurrection morn,
When her Saviour will receive her,
And restore her lovely form.

Then, dear Lord, we hope to meet her
In the happy courts above,
There with heavenly joy to greet her,
And resound redeeming love.

From Poulin's American Daily Advertiser.

IMPROPTU.

Occasioned by the recent capture of several Slave-ships, on the African Coast, by the United States' vessel Cyane.

Detested deed! how curse are they,
That plunge in crime, how doubly deep,
Who boast of mild Religion's sway,
Yet leave their race in chains to weep.
My Country! shall it ever be,
That thou, escap'd from Slavery's rod,
Thou, only happy—only free,
Shall barter too the price of blood!
Say—shall the offspring of that soil,
Which smokes e'en now with veteran gore,
Be sharers of the cruel spoil,
That desolates the Afric shore?
Forbid it Heaven! each Freeman cries,
Forbid it, feeling, manhood, shame—
Then haste! avert the sacrifice,
And cleanse thy proud—thy sullied name.

MISCELLANY.

RESULT OF COUNCIL.

Communicated for the Recorder.

An Ecclesiastical Council was convened at the house of Daniel Kimball, Esq. in Littleton, May 15, 1820, by letters missive from Mrs. Lucy Dix, a member of the Church in Littleton; and concurrent letters from Jonathan Whitcomb, Thomas Wheeler, David Lawrence, John Bridge, Samuel Treadwell, Nathan Hartwell, Peter Whitcomb, Thomas Reed, James Kimball, and Nathaniel Johnson, members of the same church; to consider the case of Mrs. Dix, who had been suspended from the communion of that church. The Churches represented were; the Church in Groton, Rev. Dr. Chaplin, Brother Amos Farnsworth; Church in Westford, Rev. Caleb Blake, Dea. Andrew Fletcher; Tabernacle Church in Salem, Rev. Dr. Worcester, brother Paul Jewell; Park Street Church in Boston, Rev. Sereno E. Dwight, Deacon Thomas McClure.

The Council was formed by choosing Rev. Dr. Chaplin, Moderator, and Rev. Mr. Dwight, Scribe; and was opened with prayer by the Moderator.

On inquiry why this was an *ex parte* council; it appeared, that a mutual council had been requested by Mrs. Dix, and refused by the church; and that the reasons for the refusal, as stated by the Pastor and Elders of the church, were, that there was no necessity for a mutual council; and that they thought the situation of Mrs. Dix, if a council were to act upon her case, would be more unpleasant than present.

On inquiry of the Pastor and Elders, in what light they were disposed to regard this council, the council were informed, that they considered it as regularly called; that they wished it to proceed to the examination of the case; and that they were ready to submit any documents, and make any communications which the council might wish, with the understanding, that its decisions were not to be regarded as binding on them as parties.

The council then proceeded to a hearing of the case. Various documents were submitted on behalf of Mrs. Dix; and other documents by the Pastor and Elders on behalf of the church; and an enquiry was instituted into the various points which had been presented, and into the views of the respective parties.

From the communications made to the council, it appears that Mrs. Dix having been accustomed for several years while residing at Boscombe, in New-Hampshire, to meetings for prayer and religious conference, and found them conducive to spiritual comfort and edification, after returning to this town was desirous of the benefit of similar privileges; that early in 1817, she had meetings of a few Christian friends at her house; that, becoming acquainted soon after with a student in divinity from Andover, and regarding him as a man of good Christian character, she invited him when occasionally present at Littleton, to attend and assist at these meetings, which from time to time as he had opportunity he did; that these meetings were thus begun and continued not with any intention to create division, or excite a spirit of party, or strife, or disorder, but for the pious purpose of promoting the spirit and cause of pure and undefiled religion; that, in April, 1818, votes were passed in the church, for the purpose of preventing itinerant sectarian and unauthorized preachers and teachers from being countenanced or encouraged in this town, but not with any reference to the meetings at the house of Mrs. Dix; that after the passing of these votes, the meetings were continued in the same manner as before, and without any apprehension on the part of Mrs. Dix, or her Christian friends accustomed to meet with her, that she was violating the order of the church, her covenant engagements, or any rule of the gospel; that, the June following, however, the Rev. Mr. Foster, having heard some things which led him to suppose that the theological student before referred to, had assumed and exercised the office of a preacher or religious teacher in a manner incompatible with the votes recently passed in the church, with the Cambridge platform, and with the regulations of the institution of which he was a member, and having already suffered inconvenience from the intrusions of itinerant sectarian teachers, called on Mrs. Dix, and expressed dissatisfaction with the meetings held at her house, particularly on account of the supposed irregularity of the student who occasionally attended them; that this was the commencement of a series of efforts on the part of the pastor and ruling elders of the church, to induce or constrain Mrs. Dix to discontinue the meetings at her house, or at least to permit no person to speak or hold religious discourse in them without special leave from him; that Mrs. Dix was not convinced that the meetings were liable to the objections alleged, as no person attending them, undertook or intended as he supposed to assume or exercise the office of preacher or religious teacher; that upon this point, the question whether she had or had not unauthorized and disorderly preaching or teaching in these meetings, she was at issue with the pastor and elders; that consequently she was first forbidden by the

pastor to continue the meetings, and then debarred by him from the table of the holy supper; that afterwards a report was made to the church by the pastor and ruling elders, containing allegations against Mrs. Dix, touching the point in question; (of which report however, she had no previous notice,) and at the same meeting, without further opportunity for preparing for her defense, her suspension from communion was confirmed by a vote of the church.

The council have endeavored to give a patient, attentive, and candid hearing to the parties, and to consider the communications made by them respectively, with a sincere view to a correct result and a happy termination of the difficulties. And they regard it as a matter of devout thankfulness, that such a disposition has been manifested by the respective parties, as encourages the hope that such an issue will be realized.

In regard to the question of order now distinctly brought into view, as the main point of difficulty, and that on which the entire case turns, the council do not hesitate to express an opinion, that the general principle set forth and contended for on the part of the church, is correct, and an important one to be maintained and religiously observed, viz. That encouragement should not be given to persons not duly authorized to assume or exercise the office of public preachers or teachers of religion, nor to persons claiming to be authorized, to exercise the office in a disorderly manner, or in a way to create or occasion divisions and offences contrary to sound doctrine, or to the heavenly spirit of Christian union and peace. It is evidently, however, a principle, which requires no little care, that it be not so construed, modified and applied, as to be made an instrument of oppression or infringement of Christian liberties or privileges; that while employed with the wisdom which is from above, for preventing irregularities, confusion, and every evil work, it be not perverted to the purpose of unduly restraining Christians from availing themselves of such opportunities and means, as are offered them in providence, for religious quickening, edification, and improvement, and promoting the interests of truth and piety.

The council cherish the persuasion, that this church would not willingly abridge the Christian privileges of its members, or in any way hinder their Christian improvement or usefulness. Nor are they less fully persuaded, that Mrs. Dix has had no intention or disposition to walk disorderly, or to encourage irregularity; and if in any respect, in the course of the proceedings, just cause of grief has been given to the pastor or church, it is charitably to be attributed to inadvertence or to circumstances for which she is not to be held responsible. The council see no cause to doubt the sincerity of her protestation, that she has not intended to violate the order of the church, and has never considered the meetings at her house as being so conducted as to trespass against the votes of 30th of April, 1818, fairly and literally interpreted. The distinction set up by her between preaching and teaching, and that sort of religious conversation and discourse which is usually had in meetings for religious conference, is in the judgment of the council, a just one, and recognized as such by ministers and churches extensively; and the council would exceedingly deplore such a construction or application of the rule of order as would go to the suppression or prevention or undue restriction of such conferences, since, when well conducted, they are found to be eminently promotive of the interests of religion.

Under these impressions, the council have understood with particular satisfaction from the declarations repeatedly made by the pastor in behalf of the church, that such meetings will not be regarded by him or the church as disorderly or a cause of offence, provided irregular or unauthorized preaching or teaching be not encouraged or allowed in them. This satisfaction is the greater, from the full persuasion entertained, that such meetings, kindly allowed and encouraged, and well attended and conducted, are among the best preventives and securities in this age of religious activity, against the desolating inroads of sectarians, and such strife and contention as the spirit of Christianity must ever deprecate.

It is also with pleasure that the council have learned from the pastor that no confession or acknowledgment is required of Mrs. Dix, in order to her being restored to the privileges of communion with the church, other than an engagement on her part that she will not invite or admit unauthorized, irregular, or sectarian preachers or teachers, to preach or teach in the meetings at her house.

Such an engagement to be fairly and liberally construed and understood in agreement with the principles and explanations comprised in the preceding statements and remarks, the council very affectionately recommend to Mrs. Dix, sincerely and in the spirit of Christian meekness and humility, to make. In so doing, or, which in effect will be the same thing, by declaring her explicit acceptance of this result, & communicating her acceptance in due form to the church, she will not only answer what is understood to be the only requirement of the church, in order to the removal of the suspension under which she is held; but do all which in the judgment of this council is requisite in order to her being regarded and received by sister churches as in fair standing for Christian fellowship. And the hope is devoutly entertained, that upon these grounds, the unhappy difficulties now existing, will terminate to the mutual satisfaction of all concerned, and to the promotion of the interests of Zion.

The council cannot close without expressing the tender and deep concern which they have felt in attending to the case before them, and which they still feel, for those who are to be affected by this result. We sympathize very affectionately with Mrs. Dix and others, who with her have been aggrieved by her suspension from Christian privileges. We trust the trial, by the blessing of God, will lead her and them severally, to earnest and faithful self-examination; and serve to promote in them the spirit of Christian vigilance, prayerfulness, fidelity and activity, as followers of them, who through faith and patience inherit the promises; and we commend them to God and the word of his grace, for abundant and everlasting consolations.

For the pastor and church we also feel a very sincere and affectionate regard. And we fervently beseech the God of all mercy and grace, to have them in his holy keeping; to bless them richly with all spiritual blessing in heavenly things in Christ, and to cause them to rejoice in the revival of his work, and the prosperity of his kingdom in this world, and to see the good of his chosen, to rejoice in the gladness of his nation, and to glory with his inheritance in the world to come.

Voted unanimously,

DANIEL CHAPLIN, Moderator.

A true copy—Attest,

SERENO E. DWIGHT, Scribe.

ANOTHER IMPOSTOR DETECTED.

Extract of a letter to the Editor of the Boston Recorder, dated Waddington, St. Lawrence County, N. Y. May 12th, 1820.

Sir—I take the liberty to acquaint you with a very singular occurrence to which the attention of this people has of late been called, with a wish that you would insert as much of the facts in your paper as you may think expedient, that the public may guard against impostures in the gospel ministry. Two weeks ago last Sabbath, a gentleman and his lady crossed the St. Lawrence to this village, after Rev. Jonathan Winchester (a Presbyterian minister) had left the village to preach about four miles distant; attended worship at the Episcopal church in this

place, and called at the house of Mr. Winchester, after service, and introduced himself as a clergyman. I called on him in the evening, was highly pleased with his appearance and conversation, which was very instructive and entertaining: himself and lady called on me in the morning; he proposed to preach a lecture in the evening in the village, and one on Tuesday evening in another part of the town. The history he gave of himself was as follows, viz.—That he was educated at Williams College, studied divinity with President Moore, was licensed to preach 1st Dec. 1819, by the Berkshire Association; that President Moore was Moderator of the Association, when he was examined and licensed; that he was employed by the American Bible Society to make inquiry amongst the Roman Catholics in Montreal, to ascertain whether it would be practicable to introduce the Scriptures amongst them; that his name was G. Van Hoosen; that he was married in Oct. 1819, to a Miss Tyler, of Boston; that he was then on his return to Massachusetts, where he expected to be entrusted with a quantity of Bibles, to distribute as above-mentioned. Soon after I had made his appointment for the lecture in the evening, I heard some unfavorable reports against his character; but as I could not ascertain that these reports had any foundation, I did not communicate what I had heard to him until the next day. He preached in the evening to a very respectable audience. Rev. Mr. Winchester returned home, and came to the place of worship just before the exercises were closed, invited him home with him, and was highly pleased and entertained with the intercourse and the appearance of the man. Tuesday morning, I called at Mr. Winchester's, and he informed me, that he had requested Mr. Van Hoosen to exhibit his credentials, as he was personally acquainted with the Rev. gentleman that licensed him; that he replied, he had left them in his trunk on the Canada side of the river, with his other papers. Mr. Winchester told him that the people of this country had so repeatedly been imposed upon, that it would be a satisfaction to them to know that he was duly authorized to preach. I proposed to cross the St. Lawrence and get them, and he concluded to go with me; but on his return, he refused to exhibit them, because as he said, he was unwilling to make use of the names of the gentlemen who had licensed him, to establish his character in the face of such reports as were in circulation against him, lest he should bring a reproach upon those persons whom he so highly revered. Mr. Winchester used every argument he was master of, to induce him to show his credentials, which, he told him, would be a sufficient and permanent defence against those slanderous reports; but all was in vain. Mr. W. then told him, if he persisted in refusing to let him see his credentials, after taking the pains that he had to procure them, he should be obliged to conclude that he either had no credentials, or that they were such as he knew would not answer for him to exhibit; but all had no effect. They stayed in the village until Thursday, and by the assistance of some persons were enabled to proceed on to Ogdensburg. They were entirely destitute of money, and had been obliged to dispose of some of their clothing to pay their expenses in Canada. I told him, before he left this place, that if he should give no satisfaction respecting his character as a clergyman, I was resolved to warn the public to beware of an imposter, but all did not move him. He wrote me from Ogdensburg, that if I should say aught against his reputation, I should do it at my peril; that he had powerful friends and ample means of prosecuting any libel or injurious insinuations. His whole communication was threats and warnings. After he left this place, we received information from Montreal, which was very disgraceful and truly humiliating to the friends of Zion. I now have a letter in hand from a respectable gentleman in Montreal, stating that his real name is Forbes, and that the person calling herself his wife is a Sarah Clark; that she has a husband in South-America, and several children in Boston, that she had inhumanly abandoned. He adds, do not be deceived by his cloak of hypocrisy. The man is well educated, and seems every way qualified to practice the grossest impositions on the public. Mr. Winchester has written to President Moore, for information respecting these persons. Yours, respectfully,

JOAB SKELLY.

[Since receiving the above letter, we have been informed that Forbes (whose real name is Gerrit Van Hoosen Forbes) having been providentially seen by President Moore, in a steam-boat, on his way to New-York, was arrested and imprisoned, and information given to the Executive of Massachusetts. He is supposed to be the same person who was confined in prison at Cambridge, for forgery, but had made his escape.]

ARTILLERY ELECTION SERMON.

Few of our readers will probably meet with the Rev. Mr. CODMAN's sermon, delivered before the "Ancient and Honorable Artillery Company," on the 5th of June. We have a strong aversion, equally with the Rev. Preacher, to those fulsome compliments which are often paid to the Christian orator on such occasions, and have no intention to violate our own principles, or to inflict an injury on his feelings, when we say that we have found no ordinary satisfaction in the perusal of his sermon. We do not consider it absolutely unexceptionable, but singularly appropriate, and worthy both of the head and heart of one "who is set for the defence of the gospel." The triumph of the cross forms a noble theme on which the powers of Christian eloquence may safely exert their full strength on almost any occasion—on none more properly than in presence of so distinguished a military company as is annually assembled in this town on the first Monday of June.

The preacher selected his text from Jer. iv. 6,

"Set up the standard toward Zion."

We have room only for two extracts—one on the subject of *Peace Societies*, and the other on *Duelling*.

"In considering the rapid progress of the kingdom of Christ, neither our own feelings, nor a regard to the occasion which has given rise to our subject, will suffer us to pass unnoticed the efforts, which have recently been made by *PEACE SOCIETIES*, for spreading through the community just views of the subject of war. Perhaps there was no subject on which the public mind needed to be more enlightened. Christian nations, for centuries past, have thought it not only necessary, but just, to engage in offensive war; and the rulers of the earth have declared and waged war with the same unconcern and indifference, that they would pass a tariff bill, or appropriate a pension. They seem to have forgotten that the lives of their constituents, and more especially, that their precious souls, were of any value.—They appear to have been utterly unmindful of the solemn account which they must give at the day of retribution, for letting loose the scourge of war upon a peaceful country, and exposing the lives and happiness of thousands of their fellow-creatures to the horrors of military violence. But, now, different views appear to actuate those, upon whose decision rests the all-important question of war or peace. The resort to arms is advocated until every other resort fails; and, it is in the last extremity alone, when all reasonable

efforts have been made to prevent it, that we may hope that a Christian nation will declare war."

The prevalence of principles, so congenial to the spirit of Christianity, so dear to the heart of every good man, is one of the happy peculiarities of the age in which we live; and those, who, through their exertions and influence have contributed to produce it, deserve the everlasting gratitude of mankind. Among these benefactors of the human race, posterity will not fail to record the name of the friend of peace, who has done more than any other individual to disseminate these pacific principles, and who, by his exertions in this blessed cause, has shewn us, that the best news of the Bible is, *Peace on earth, and good will to men.*"

"Our thoughts naturally revert, on this occasion, to scenes, which throw a dark shade upon the bright picture we have been exhibiting, and cast a cloud upon the festivities of this anniversary. We could have wished, had it been possible, to have forgotten the melancholy fact, that the page of our history is again stained with the record of the blood of one of the heroes of our country; shed, not in defence of her liberties and rights, but in yielding to a false sense of honor and compliance with barbarous custom of a barbarous age. Nor should we have adverted to an event, which fills the breast of every Christian patriot with undiminished pain, did we not feel it an indispensable duty to embrace this opportunity, not only to bear our testimony against the crime of *DUELLING*, but to call upon the members of this most ancient military association, to interpose the weight of their influence and example to check the prevalence of a practice, so offensive to Heaven, so disgraceful to our nature, so abhorrent to the feelings of humanity, so productive of domestic wretchedness, of private woe and of public shame. Is it asked what can be done to prevent the prevalence of a custom, which all, even duelists themselves, reprobate in theory, but which few, if any, have the courage to decline in practice? Much we believe might be done, and much would be done, if those to whom we look for legislative and executive authority, would exert the power committed to them, and bring to merited punishment, all who thus openly violate the laws of God and man.—But we are aware that something more is necessary to check this growing, this alarming evil. The best of laws will be of little use until a revolution in public opinion is effected. Duelling must be considered *disgraceful* before it will be abandoned by those, who claim the character of honorable men. As long as our first men in state and arms give the sanction of their example to this bloody usage, what can we expect of the multitude who are always influenced by the conduct of their superiors? Had Hamilton and DeWitt nobly declined a challenge, while it would have raised them high in the opinion of every friend of religion and virtue, and spared their eminent useful lives to a grateful country, it would have done more than any system of jurisprudence to have laid aside this relic of a feudal age. All that can now be done is for those of our great men, who may be placed in similar circumstances, to resolve, by the force of their example, to give a new current to public sentiment and feeling. And who can do this to greater advantage than the gentlemen, who compose the ancient and honorable company, which enrolls in its list of members some of our first civil and military characters? Were an association, so highly respectable, so truly honorable, to proclaim their united suffrage against this inhuman practice, were they not only to speak, but to act, much might be done towards effecting a revolution in the public mind on this important subject.

We know not that a single instance of duelling

stains the fair record of this respected company,

and we devoutly hope that no such blot may ever be found on its register. Let the fear of Jeovah influence your actions. Let the example of the brave hero of Prestonpans be brought to your recollection, "who, after his remarkable conversion, declined accepting a challenge with this calm reply, which," says his biographer, "in man of his experienced bravery, was exceeding graceful. I fear sinning, though you know I do not fear fighting."

The prevalence of true religion would soon counteract the influence of these false views of honor. The courtesy which the gospel enjoins, would prevent occasions of offence, and, when offence was inconsiderately given, the spirit of forgiveness, which Christianity inculcates, would immediately heal the breach, and supersede the necessity of a resort to arms. Surely then every Christian soldier will ardently desire the advancement of the Redeemer's kingdom—he will rejoice in all the efforts that are making for the spread of the gospel—he will cheerfully set up the standard toward Zion."

* Rev. Noah Worcester, D. D. Corresponding Secretary of Mass. Peace Society.

† See Doddridge's Life of Col. Gardiner.

NORFOLK, 28. At a Probate Court of

April 4, 1820.

On the above representation of William

Harrington, *Ordered*, That he give notice

to all persons interested in the Estate

therein named, to